

Ukrainian Youth

Vol. 12; No. 8.

Edmonton, Alberta

September 1956.



9-106. ROMA - Piazza di S. Pietro, Basilica e Vaticano

ST. PETER'S IN ROME

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Ціна одного числа — — — — — .10

YOUTH

Organ of the

Ukrainian Catholic Youth
(U.C.Y.)

Edited by Press Committee

Subscription: \$1.00 per year.
.10 per copy.

Authorized as Second Class Mail, Post Office Department, Ottawa.

Editor: Tony Caruk.

Address All Correspondence to

YOUTH

10967 - 97th Street, Edmonton, Alta., Canada.

OUR COVER

This issue marks the first time that we have shown any scene other than some Ukrainian achievement or religious portrait on the cover of our magazine. We did so because of necessity as we had nothing else available. Surely, there are many Ukrainian achievements in Canada which deserve publicity. If there is any edifice or achievement in your community of which you are proud, why not send us a picture of it so we can put it on the cover of our magazine. An article will also be included with each cover picture.

If you would like further information about this matter, please contact the editor at your earliest convenience.

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THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

The Same Old Story?

By the time you receive this issue, your U.C.Y. local has probably been organized and the routine is fairly well established. The question is, "Is it going to be the same old effort as last year?" If your local had a highly successful and interesting year, then the same procedure is not only advisable but strongly urged as well. If your local plugged along by fits and starts, then it's about time you did some serious thinking in an effort to change the situation.

The U.C.Y. organization has definite aims and objectives, which every local should try to achieve. First of all, it should help us to become better Catholics by making us better informed about our faith and by encouraging us to always remain loyal to our church. Then, too, our local should make us more aware of our Ukrainian heritage and culture, teaching us how to be loyal Canadians without forgetting about our ancestral origin. Character building is another function which our local should strive for so as to enable its members to become worthwhile citizens in their communities and should encourage us to join our own groups when we graduate from the U.C.Y. As a start in this direction, every U.C.Y. local should strive, in some way, to help out the parish every year. This is where carnivals, picnics, teas and drama nights come in. By doing this, we achieve a sense of responsibility and pride in what we do. The social aspects of the U.C.Y. locals should not be forgotten, as they serve a very important purpose. However, they should not become the dominating motives and reasons for existence in our clubs. Being a member of the U.C.Y. enables a person to meet other young people with similar backgrounds, and teaches a person how to get along with others. Provisions should be made for ways in which to spend leisure time so that members will not resort to bumming around the town because there's nothing better to do.

A very important item which many locals seem to have forgotten is the fact that the U.C.Y. is a nation-wide organization. We have our provincial and dominion executives, but are we going to let them be honorary positions where little is done, or is some action really going to be taken. If all locals don't co-operate in any way beyond their own problems, what's the sense of going through the motion of electing Diocesan or Dominion committees. We've got to learn to work together for the common good in order to make our organization an effective speaking force when necessary. We've got to cast aside petty disagreements. Local work should certainly not be neglected, but we

should start thinking on a bigger scale and actually start doing something about it. No organization has ever succeeded without having any unity.

One very important thing which many of our locals have shamefully neglected in their own voice to the rest of Canada, the YOUTH magazine. The YOUTH is the official organ of the U.C.Y. organization in Canada. Yet, how many clubs have availed themselves of its facilities. To find out about that, just thumb through some of the back issues of this magazine. Most locals have already been organized for the coming year, but where are their write-ups? How many encourage their members to write to the YOUTH? How many official announcements have there been? How many locals have sent in their subscriptions? How many can boast a hundred per cent subscription? The list could go on indefinitely, but you've got the general idea, have you not? We are very fortunate in having a magazine of our own. Let's make more effective use of it. The YOUTH has been appearing regularly for quite a while now and will continue to do so in the future. Are you going to let it down, or are you going to do something about it? Youth is a time of boundless energy and enthusiasm — let's direct some of that force towards making our magazine take its rightful place as a truly national magazine.

With the above thoughts in mind, take another long and careful look at your own local. If there is any way in which your local has fallen down, why not try to remedy the situation. Let's not make it the same old story of inefficiency and neglect. With our vast store of energy and enthusiasm, let's make an all-out effort to have a truly successful year as far as your own local, the provincial and dominion organization, and our own YOUTH magazine are concerned. Merely talking about doing things doesn't amount to much. It's what we do that actually counts. Let us keep in mind the following thought:

"Lord, help me to realize that the smallest action is more important than the biggest intention."

—EDITOR.

An absent-minded professor approached one of his students:

"Will you come and dine with me this evening?" he asked. "You will meet your friends Davis."

"But," said the student in some confusion, "I am Davis."

"Oh, I'm dreadfully sorry! But that doesn't matter. Come just the same. I am sure you will like him."

On a questionnaire asking, "What is the principal contribution of the automobile age?" a student replied: "It has practically stopped horse stealing."

Boss. to new helper: Josh, you hammer nails like lightning.

Josh: Do you mean pretty fast?

Boss: No, I mean you never strike twice in the same place.

The Smart Way to Attend High School

I was standing on the edge of the university quadrangle watching college life the other morning. It was the break period between classes and there were hundreds of students moving to and fro. Three crew-cuts swished by—the slide rules hanging from their belts reminded everyone that they were engineers. As the talk began to drift in, I recognized it as typical college talk. Dances, athletics, and social news were tangled up in the talk of term papers, laboratory experiments and comprehensive examinations.

It was a pleasant scene, but its informality didn't deceive me. These collegians are important people; they are the people into whose custody we will entrust the future. They will be the doctors, lawyers, teachers, engineers, politicians, administrators, businessmen, scientists of tomorrow. More important, they will be the fathers and mothers, the leaders of Church and state of a new generation. And if they are good products, America will be safe and grow stronger and better.

I would have enjoyed lingering in the quadrangle, for the talk, as usual, was sharp and pleasant. There was color and life and hope. But I had work to do in my office; I knew it because I had just walked away from it. There were some forty applications to college on my desk and the first three or four had left me just a little weak. That's why I had come out into the quadrangle in the first place. I needed a little air and inspiration.

A lot of people out in the quadrangle wouldn't be there next year. Some would graduate; others would move on to professional schools; still others would be going into military service. And finally there would be that inevitable group who would receive the "Dear John" letter. I could hear myself dictating that letter: "In view of your poor academic record of the past year and your inability to adjust to college work, it was necessary for the Dean's Committee on Academic Affairs to reach the decision that you are ineligible to enroll for further work in the college." I would, of course, add a few sentences to lessen the blow; but the sting would be there all the same. And the receiver would know that his college career had come to an abrupt halt.

Yes, there would be places to fill next year, but there would be too many applications. The rising birth rate would begin to make itself felt in the colleges, and soon the "NoVacancies" sign would be hung out for all to see. Our acceptances to college would have to be made with greater care.

I came back to my office and picked up the first application packet. It is not easy to decide whether someone you have never seen is a good college risk. And it is a responsibility too. College costs dearly in time and money. College is expensive for the student and it is expensive for the college, since tuition charges cover

only about half of the costs of a college education. It is unjust to invite a person to come to college if he or she has little or no hope for success.

College, for those of us who are in the business, is completely different from the movies we see of college life. College isn't a country club; it's a workshop. I don't mean that college is a sweatshop, where there is no fun. I firmly believe that college can and should be the happiest time of a person's life. There is time for dances and organizations and gabfests, but there must be a part of organized work program. There is no place in college for a person who doesn't want to work — and work on his own initiative. In college there is no one to prod; there are no probation officers. There are instructors and counselors and administrators who are ready to assist and co-operate, but they know they can't make a college student work unless he wants to work.

I looked at the first application. The applicant was a lad of seventeen with better than average intelligence. While in high school he had participated in most of the extracurricular activities, but had never excelled in any. It seemed as though he had picked his high school subjects by whim rather than for any other reason. His grades were spotty — some good, some bad. I looked at the evaluations his former teachers had made: "Needs occasional prodding." "Does not work up to capacity." "Never tries to lead." I turned to see what the applicant had to say for himself. Under the question, "Have you chosen a

vocation?" the answer was "No." To the question, "What are your plans for the future?" the answer was "Undecided." To the question, "Is there anything else that would assist the Committee on Admissions in reaching a decision concerning your admission to college?" there was a complete blank.

After you have looked at hundreds of applications to college, you have handy little pigeonholes for certain types of applicants. This type is the drifter. He has no definite plans; he probably has poor study habits; he probably has never learned to work. He is a poor college risk. If he had really wanted to go to college, if he had started to work in high school, if he had pushed himself a little more, if . . . But it was too late now and so I voted "Reject."

I picked up the next application. The applicant had average intelligence and poor high school grades. It was obvious that he had taken the easier subjects in high school. He had not participated in extracurricular activities. But he had a career planed for himself — he wanted to be a psychiatrist. He had a great dream but there was nothing in his past record to suggest that he had done anything to accomplish that dream. He would be a poor college risk. I voted "Reject." The high school drifters and dreamers are poor college risks.

When I went to high school, I had no idea how much those four years were going to influence my future life. Even when I was a high school instructor, I didn't appreciate how much high school de-

termines a person's future. It is in high school that habits of study, self-discipline, and character are formed.

It is a long time now, since I taught high school, but it is always an occasion when I meet one of my former students whom I taught at Creighton Prep out in Omaha. Those prepsters are now men, but they haven't changed since I first came to know them a dozen years ago. They have merely solidified the traits and characters which they were developing in high

I have long ago decided that there is a smart way and an ignorant way to go to high school. The smart way is really quite simple. Teachers and principals in high schools have spent long years and study in planning the best education possible. The program is set up to help the student become better and happier. But teachers can't force an education down a student's throat as though education were some bitter pill. There's no direct opening to a per-

son's mind and heart and soul. Only the student can educate himself. That means he must co-operate with his school and teacher. Co-operation is a frame of mind. It means realizing that the high school program is good for you and that you want it. It means that you are willing to work at your studies and in your extra-curricular activities. It means that you take the ideal of your school and give it life in your own life.

This is such a simple way to success and happiness that it is a great disappointment that so many go to high school the ignorant way. How often I have heard the same old story: "Father, I realize I've a poor high school record. I wasted my years in school, but I'm ready to work now."

And I always wonder. It is too late to start all over if you have gone to high school the ignorant way?

"The Queen's Work."

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The Real Tragedy For Youth

The vulgar and even immoral impact that cacophonous Rock 'n Roll can have on youth should be more apparent than ever in the light of the recent television performance of teenage idol Elvis Presley. The latest demonstration of this "unspeakably untalented and vulgar young entertainer", writes critic John Crosby, was, in the words of a prominent educator, "In execrable taste, bordering on obscenity." The only

person who ever summed up Presley's act better than that, continued Crosby, was "a California policeman, who, after watching him writhe around the stage, commented: 'If he did that on the street, we'd arrest him.'"

Nor was Crosby alone in condemning the TV demonstration of Rock 'n Roll's newest star, especially since the objectionable nature of Presley's act was known beforehand. Ben Gross of the New York Daily News scored it. Faye Emerson wrote that she was shocked by the "blatant sexual symbolism." Reminiscent "of

the burlesque runway," was the verdict of the New York Times critic; "in appalling taste," said the San Francisco Chronicle. Thousands of complaints from the general public flooded the offices of those who were responsible.

The real tragedy is not Presley's performances however, but his phenomenal popularity among the teenage set. This is a fact one cannot dismiss lightly, merely as a mystery of adolescent immaturity, as, for example, the influence of yesterday's bobby-sox idol who crooned catchy

tunes with his own vocal gimmicks.

Here we are concerned with an entertainer who accompanies primitive, tuneless, often offensive, chatter, with suggestive gyrations. That such a person should be an idol of youth and that such performances should be popular with them, is alarming to anyone who thinks of moral consequences. Parents should be aware of this latest craze and take appropriate measures to check it in their children before serious harm has been done.

—The Catholic Transcript,
Hartford, Conn.

Date Data

This month we are going to take a brief look into the future and tackle a very pertinent problem facing the youth of today. This is the problem of mixed marriages. It is important that we consider this problem because dating is the start of an interest in another person and eventually ends in marriage. Since dating is the first step in this serious undertaking it is best that all young people have a clear knowledge of as many aspects as possible in regard to marriage. Under the hypnotic influence of certain movies, stories and social ideas, many young people stumble blindly into marriage without any idea of what they are facing or what their chances of happiness are. Before marriage these young people refuse to study intelligently such factors as differences in religion or character. Whenever any questions of this type turn up, they say, "Oh, we're in love. Everything

will turn out o.k." And then leave it at that. However, things don't just turn out okay. After the initial glamor has worn off and serious differences have to be faced, what then? Before saying anything more let's study the facts.

Every year, over fifty thousand Catholic boys and girls will enter a mixed religious marriage. According to past patterns and records the results will be: more Catholic spouses will abandon Catholicism than non-Catholic spouses will embrace it; most children resulting from such marriages will not be reared as Catholics; happiness ratings in most of these unions will be lower than in non-mixed marriages, and about one out of every six will ultimately end in divorce. Bitter and repeated experience indicates that both temporal and eternal happiness may be endangered by marriage across religious lines. There

are a few exceptions but from studies of thousands of cases, one can predict that most mixed marriages will not have a happy ending.

A common hope held by the Catholic partner in a mixed marriage is that the other will become Catholic. However, from a study of 305 mixed marriages of the Catholic-Protestant type in 192 of these unions neither spouse changed religions. In 113 cases one party dropped his religion and accepted the religion of the spouse. Of these, 56 Protestants became Catholic, but 57 Catholics became Protestants. From this and other studies, it can be said that the chances are about two to one that the non-Catholic husband or wife will not be converted.

Since the children of mixed marriages are the ones to suffer most, let's consider that aspect. No dispensation for a mixed religious marriage is granted by the Church unless the non-Catholic party agrees that all children shall be reared as Catholics. This is a solemn promise, a contract. Will it be observed?—Here is what statistics show. In Jewish-Catholic marriages, in three out of four such marriages, the children were reared as Jews. In Catholic-Protestant marriages where neither party changed his religion half the families reared the children as Protestants, forty-five per cent reared them as Catholics. In the other five per cent children were reared without any religion.

Another question to consider is whether children of mixed marriages will attend parochial or separate schools. Any school is a poor substitute for the home when it comes to religious training, and this includes parochial schools. Children

should learn prayers, the simple facts of the Nativity and Resurrection long before they enter a classroom. If these are neglected, the school tries to compensate for it. The public school doesn't and legally cannot do so. The facts show that only about one-third of the children in mixed religious marriages attend parochial schools.

What about the chances of happiness in a mixed religious marriage—To a sincere Catholic, temporal happiness can never be divorced from doing the will of God. In those unfortunate marriages where children are not being reared as Catholics or where the Catholic party is able to practice his faith only with great difficulty, even temporal happiness would appear unlikely. Studies have shown that marriages in which one party was a Catholic never ranked above the rating of moderately happy. The most frequent sources of tension center around religious training of children. The Catholic advocate of "peace at any price" may permit his children to be reared as Protestants or to grow up without any religion. How much peace this may really mean is debatable. Perhaps this is why mixed religious marriages are not only unharmonious in many cases but even end in divorce rather frequently.

No matter what people say about happiness or unhappiness in marriage, the truth will out in public proceedings for a divorce. Some unhappily married people may not sue for divorce. No happy couple does. The most dramatic and serious consequence of mixed marriages, aside from loss of faith, is the divorce rate. On the average, studies show

that almost one out of six mixed marriages is climaxed by divorce.

We have just given you a very brief outline of the main facts about mixed marriages. Study them carefully and think about them seriously before you let yourself become really interested in a person whose religion is different from yours. Some say that love is blind. However, a love which refuses to face the facts about religious differences, very often is not real love but merely infatuation. When some of these young couples are presented with the facts about mixed marriages they just shrug and say, "Oh, we're different. It won't happen to us." With that attitude, the odds are against them three to one.

You know, there's an old saying which can fit in here very appropriately. The saying is, "The grass looks greener on the other side of the fence." Actually it isn't—it's just the person's viewpoint. Many people are not satisfied with what they have—they are always striving for things that don't belong to them. So it is with social relationships. A Catholic boy or girl may think it's a thrill to go out with and become

interested in a non-Catholic friend. They may treat it lightly for a while and then become so dazzled with the superficial charms of the other individual that marriage seems to be the only solution. They are so blinded to the true facts that they usually end up with a miserable existence. This attitude is comparable to a pupil's refusal to study at school despite the encouragement from parents and teachers. The results of his action show up eventually.

Since marriage is such an important step why not enter it wisely with your eyes and ears wide open. There are many young Catholic boys and girls who would make wonderful partners in marriage. Why not improve your chances of marital happiness by marrying those of your own religion. You won't find happiness just by marrying one of your own religion—both partners have to work towards it, but you'll certainly be off to a better start. ,

The facts for the above article were taken from "Information" a monthly magazine published by the Paulist Fathers.

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A Life of Service

There comes a time in every person's life when he has to make a very important decision — a choice which will determine what he is going to do for the rest of his life. One can't place too much stress on the importance of this choice because a person will never be truly happy unless he is working at the job for which he is best

suited. What about you? Have you made your decision. If you haven't, maybe this article will help you.

Have you ever thought about giving yourself up completely to the service of God by becoming a priest? No, don't freeze up and pass over this article. Be honest with yourself and look at this mat-

ter intelligently. When the priesthood is mentioned to many boys, they immediately shy away from the subject and don't want to discuss the matter further. Is it so difficult to face the situation squarely? Very few people have the aptitude or ability to become priests — it takes courage, initiative, intelligence and sacrifice. Maybe you yourself could never qualify but at least you should make a self-appraisal to find out. If God meant you to be a priest, you will never be happy at any other job.

There are several courses open to anyone interested in the priesthood, but let's confine our discussion to entering an order which was the first to begin working among our people in Canada — the Basilian Fathers. Throughout the years of service, they have given, and are still rendering to our people in Canada; they give a wonderful example of a group, devoted to serving God and saving souls, without any thought of personal selfishness.

Let's start with the question of how to begin becoming a priest, a Basilian. In the first place, you must respond to God's grace — this little grace that has been tugging at your heart for some time; the one that prompts you to continue reading this article; the one that told you that you would "like doing that", the last time you were watching the priest saying Mass. These and many other little things add up to prove that Jesus is really whispering to your heart. Somehow you just know that He's there, near you. You can be al-

most sure that no angel with flaming sword will appear to you in the middle of the night telling you that you have a vocation to the religious life. Christ's call is always a gentle call, gentle, but still a challenge. It can only be answered by a courageous heart; a heart that loves Him for Himself, loves His Church for all it is and all it stands for and burns with an intense desire to bring Him souls.

It takes a man to become a Basilian; it takes courage and plenty of fight. Before he is even allowed to show himself before the world, he must undergo long years of gruelling study, preparation. Then the missionary labours of a Basilian are usually arduous. His is a mission life, a life of sacrifice. Yet, in spite of its difficulties, the life of a Basilian is filled with happiness and contentment. A Basilian is never alone. He is surrounded by companions who are willing to lighten his burden, to cheer him up when the going becomes harder, who in countless little ways show their love and common brotherhood. If the Basilians have any one particular characteristic, it is that feature of "brotherly love". That is their watch-word. "Behold how good and how pleasant it is for the brethren to dwell together in unity", so wrote David in his psalms. These words have been the Basilian's motto and guiding principle since St. Basil, the founder, gave it to them 1600 years ago.

The main aim of a Basilian is to acquire his own personal sanctification and salvation. He tries to reach this objective by leading

a contemplative life, by praising God with his choir singing in chapel and using other pious exercises at his disposal. But the Basilian is also an active religious. He does not stop trying to help himself to Heaven. No, he is most interested in seeing that his Ukrainian neighbor gets to heaven with him. That is why it is right and proper and his duty to conduct missions, organize youth clubs, sodalities, act as a parish priest, to give retreats to lay and religious communities, and to do all in his power to help turn souls to God.

Every Basilian is bound by the three vows of Poverty, Chastity and Obedience. For those preparing for the priesthood, two additional vows are added by which allegiance and obedience are pledged to the Pope, the Vicar of Christ in Rome, and that all strivings for high positions in the order or out of it, will be suppressed. These vows are the pivot, the main spring in the religious life of a Basilian. It is through these that a Basilian is a religious, a

monk, a special brother to Christ. The vows were Christ's advice to men. He knew that if a man followed these three counsels, he would invariably lead to heaven. Are they hard? Of course, but in Christ all things are easy. You'd be surprised at the help He'd give you.

From what we've just written, we hope that we've aroused even a tiny bit of interest within you. If you'd like to know more about becoming a Basilian, why not write to:

The Reverend Master of Novices,
Box G,

Mundare, Alberta, Canada.

He'll be more than glad to answer any questions you may have and to send you any illustrative or printed material which you desire. Be honest with yourself and find out whether you have any aptitude for this greatest of all tasks on earth — a life of loving sacrifices to God and to mankind. To make you more familiar with one of our greatest religious orders, we insert the following brief history.

A Short History of the Order of St. Basil the Great

St. Basil lived some 1600 years ago in the city of Caesarea in Asia Minor. His was a famous family. Not only he himself, but his grandmother Macrina, his father Basil, his mother Emily, his elder sister Macrina, his brother Gregory of Nyssa, and another brother Peter, bishop of Sebaste became saints.

Basil, after completing university studies in Constantinople and Athens became greatly interested

in religion, and it was in this regard that he visited Egypt, Palestine, Syria and other countries to see how the monks lived in his time. There were very few monasteries organized then as we know them today where the monks would live together in groups for the purpose of common work and prayer. In the year 365, after deep study, Basil wrote his Rule or guide for the monks in the monastery which he founded. This

system for group living was so wise and prudent that soon all the other monasteries in the East began to adopt it. In this way, Basil became the father of monasticism in the East.

Even in those early times the Basilian Order founded by Basil became a pillar of the Church. It was Basil who fought the heretic Arian with his many writings and his vast store of knowledge.

After Ukraine had accepted Christianity in 988, many Ukrainians entered the Basilian Order and numbers of large monasteries were founded throughout Ukraine, Poland, Hungary, Italy and Jugoslavia. And here the Order produced great saints such as St. Josaphat, whose life was sacrificed in the struggle for the union with Rome. From this branch of the Order came those sons of St. Basil who were to work hand in hand with those Ukrainian immigrants who sought happiness on the unbroken lands of the new world. Here is the story shortly.

In the year 1900, many Ukrainians, because of difficulty to earn a living in their own homeland, and because of the pressure exerted upon them by outside forces, were forced to emigrate to far-away countries such as Canada, Australia, Brazil and Argentina. Hereindeed they came upon bitter hardships, for these countries were new and unopened. But their chief cause for grief was the lack of their own Ukrainian Catholic priests to serve them. Many in those foreign lands gave up or lost their faith. It was then that the Basilians in Western Ukraine saw that something must be done.

In 1902 the first three Basilians came to Canada. They were Fr. Platonid Filias, Fr. Sozont Dydyk and Fr. Antin Strotsky. With them came to Canada a Basilian Lay Brother and three Sisters Servants of Mary Immaculate. The first missionary trials of these first Basilians were unusually difficult. Often trips of 50 miles or more had to be undertaken by sleigh to outlying posts where a few Ukrainian families were waiting, starved for Holy Mass, the Sacraments and their own Ukrainian word.

With time, more Ukrainian Basilians arrived. They made their headquarters at what is now known as Mundare for the training of future Basilians. From that small beginning the Basilians have spread through Canada and the United States. They have in addition numerous other monasteries and residences, three homes of study for their students; one at Mundare, Alberta, another at Grimsby, Ontario, and one at Glen Cove, L.I., U.S.A. Also a newly opened Novitiate at Dawson, Pa. The first Provincial or Superior of all the Basilians in Canada was Fr. N. Kryzanowsky, OSBM. The present one is Fr. Vladimir Shewchuk, OSBM.

Today the Basilians have over 70 missionaries, at work for the Ukrainian people in Canada and the United States. Barely rooted to the soil of the new land, the Basilian Order has already given out four Bishops. These are: Bishop Soter Ortynsky, who died in the States, March 21, 1916; Bishop Basil Ladyka (Canada), who died recently; Bishop Ambrose Seny-

shyn (U.S.A.); Bishop Neil Savaryn (Canada). It is fit to note here that the world famous Metropolitan Andre Sheptycky was a Basilian.

In case you are in doubt, the letters O.S.B.M. stand for the Latin words, "Ordo Sancti Basilij Ma-

gni" and that means the Order of St. Basil the Great.

Note: Most of the above excerpts are from a pamphlet entitled, "Shall I Become a Basilian?" Excerpts from a pamphlet entitled, "Shall I Become a Basilian?"

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ГР. ГОЛЯН

Тисячоліття християнства в Україні

"Чи бачите ці гори? На них засяє ласка Божя, має тут бути великий город і церкви численні Бог побудує". — Так, згідно з легендою мав висловитись апостол Андрій. Він мав поставити хрест на тому місці, де тепер Київ, і таким чином у першому столітті нашої ери кинув на українські землі світло Христової науки. Пізніші хроніки кажуть, що переважно з двох джерел пливло в Україну християнство: з Великоморавської Держави, до якої належали західноукраїнські провінції, і з Візантії. Несторів Літопис "Повісті Временних Літ" згадує про князів Аскольда і Дира, які 867 року були християнами; опісля маємо докладніші відомості про княгиню Ольгу, яка 955 року прийняла християнську віру.

Вирине питання, чи ми добре зрозуміли, вибравши минулий і біжучий рік для вшанування 1000-ної річниці християнства в Україні? Немає сумніву, ми зробили добре! Чому? Тому, що в половині десятого століття Христова наука була дуже популярна на українських землях. Рік 988 — правдоподібна дата хрещення Русі-України — треба вважати офіційним завершенням того, що вже давно жило в народі.

Сьогодні встає перед нашим духовним зором древня Україна, свята Русь Божих угодників і Божих воїв; встає пізніша козацька Україна ченців богобоязних і відважних лицарів. В сиву давнину нашої історії важко приходилось поширювати Христове Слово — не було на наших землях власного письма. Отоді, з Божого поклонання, Солунські брати, св. Кирило і св. Методій, винайшли абетку для всіх слов'ян. Це мало величезне значення для нашого народу. В дужках додамо, що в тих часах говірки поодиноких слов'янських племен були подібні до себе. Але знайшлися вороги впровадження слов'янської абетки для християн слов'янського походження. Отоді Папа Адріан II затвердив уживання у св. Літургії слов'янської мови. З цього приводу наш літописець пише: "І ради биша словіни, яко слышиша величѣя Божѣе своїм языком".

З черги — кілька слів про характер українського християнства. Перш за все треба згадати, що населення України від давен давна було лагідне, моральне, гостинне. Сама ласкава природа розпалювала в наших предків огонь вічної правди. Тому то свята Ольга прийняла християнство не

з політичних причин, а з переконання, тобто лише релігійні мотиви спонукали її залишити втопані стежки своїх попередників і сміливо ступити на шлях віри в правдивого Бога. **Що** більше, вроджена релігійність зберегла наш народ перед шкідливим цезаропапізмом або іншими словами, перед світською зверхністю над Церквою. Цезаропапізму, притаманного усяким нашим сусідам (Московщина), Україна не знала.

Що ми завдячуємо християнству?

Передусім наша Батьківщина включилася через християнство в європейську спільноту народів. Вона протягом довгих століть була заборолом Христової науки перед інвазією диких азійських орд. Далі, християнство оформило наші моральні й суспільні норми, звичаї, ерархію, вартостей, розуміння людини, історичні й культурні цінності і т. д. **Князь Ярослав Мудрий віддав українську державу під опіку Богородиці.** У християнській вірі шукає помочі герой "Слова о полку Ігоревім". Християнською вірою захищається наш народ перед наїздом турків і татар (кантата "Почаївська Божя Мати"). Просять Божої помочі і запорозькі козаки і безстрашні бійці Української Повстанської Армії. Сам головний командир УПА, генерал Тарас Чупринка постійно носив на грудях медалік Божої Матері. Коротко сказавши, **християнству ми завдячуємо оптимістичний світогляд і глибоку життєву мораль.** Ці два чинники нашої духовності лягли в основу української культури. Вони дали початок українській нації.

Чи ворогам українського народу вдалося зруйнувати християнські основи нашої духовності?

Відповідаємо. Були спроби, але зде-

більша безуспішні. Треба знати, що ще в XII столітті північні племена (вятичі) завзято поборювали християнські впливи в своїй країні. В другій половині цього ж століття кн. Андрей Боголюбський вирушив з півночі на українські землі і дощенту зруйнував Київ разом з його численними християнськими храмами. Пізніше ми бачили, як **на місце висококультурного християнства прийшло цезаропапістичне московське православ'я**, в якому вирішну роль грав цивільний чинник: оберпрокуратор Синоду за царських часів і органи компартії за советського режиму. В нашому столітті ми були й є свідками, як засновано було любову атаку проти Христової Церкви — очевидно, без успіху; як пущено в рух атеїстичну псевдонауку — також без помітного успіху; і як вкінці деморалізовано молодь, щоб скерувати її на рейки атеїзму й віри матеріалістичного молоха. І ці затії ворогів християнства не можуть принести їх ініціаторам бажаних результатів. Усім відомо, що між "казьонним" — советським православ'ям і народом виросла глибока прірва. Цю прірву поглибили ще такі досягнення режиму, як бездушний колективізм, концентраційні табори примусової праці, масові вбивства, штучний голод і жакливе життяве прокляття.

Недавно з уст такого Нікити Хрущова ми почули грізне слово. Цей большевицький ватажок заповідає, що вже друге покоління людства буде комуністичним. Але в грізний час для всього християнського світу пролунало з Ватикану могутнє гасло. "Є причини, для яких усі християни повинні негайно стати під одним прапором..." Цей заклик Папи Пія XII має для нас особливе значення. Він покликав до життя Український

Християнський Рух **ДЛЯ** спільної дії католиків і православних **ПРОТИ** відхристиянщення українського громадянського і політичного життя, **ЗА** братерську любов, взаємне довір'я, пошану, толерантність. В акцію втягнуті, поруч духовників, усі світські люди. Ми українці, католики й православні, не сміємо бути собі ворогами, витрачаючи дорогий час на внутрішні роздори. Адже ж обидві наші Церкви відіграли були важливу роль у творенні української держави. Адже ж переслідування окупантським режимом православних українців викликувало гостру реакцію серед католицьких українців. Ніхто інший, тільки католицький Митрополит Андрей Шептицький виступив був проти нищення польськими шовіністами православних храмів на Холмщині. Це був шляхетний вияв солідарності з нашими братами православного віровизнання.

І тепер, коли перед культурним світом стоїть проблема давшого існування християнської Церкви, ми, зібрані на ювілею 1000-ліття християнства в Україні, звертаємо наш зір убік тих велетнів духа, що кажуть: **Назад до Бога! Назад до Христа! Великий філософ XX століття А. Швайцер пише: "Відновлення нашого часу треба починати від відбудови світогляду". Наше мислення мусимо наставити так, щоб воно прямувало до містики. Бо ж — ніде правди діти —**

сьогодні вже і наука фізики повертається до метафізики. І народи з глумом на вустах відкидають фальшиве вчення червоних пророків. В такій Північній Америці Бюро публічної опіки під керівництвом Дж. Галлупа устійнило, що 96 відсотків американців вірають у Бога. В інших країнах також росте сила християнства. Так мусить бути. Інакше чекає нас загибля. Інакше, як каже св. Письмо, "порохом ти був і в порох обернешся". Цей афоризм Божої мудрости набирає значення особливо сьогодні, в добу жахливої атомової зброї.

Про одне треба пам'ятати сьогодні, а саме, що комунізм можна з успіхом поборювати при допомозі відродженого християнства, яке мало би охопити індивідуальне, громадське й державне життя. Через те всі наші мислі треба спрямувати в медіум душі й вивістити війну безпринциповості та безхарактерності. У висліді праці ревних апостолів християнства може прийти велика духовна революція — єдина сила готова змести з лиця землі всіх тих, що ставлять перепони в боротьбі за визволення одиниці, народу, людства.

Хай, отже, тисячолітній ювілей християнства в Україні скріпить наші моральні сили у боротьбі проти ворогів християнської культури і християнської України.

(*"Українське Слово"*, Аргентина).

Grimsby, Ont., U.C.Y.

The readers of the "Youth" may be taken by surprise to find an article on the UCY Local of Grimsby. Although the UCY has been in existence in St. Mary's Parish, Grims-

by, since 1943, as far as any of the present members can recall they have not let themselves be heard from. Now we would like other Ukrainian Catholic boys and girls

throughout Canada to become acquainted with us, hence this introductory article:

At the present time, the UCY of Grimsby is comprised of the young men and women not only of Grimsby itself, but also of other centres such as Grassie, Smithville Winona, Fruitland, Beamsville and Grimsby Beach. There are actually 29 persons holding membership cards.

Of the outstanding activities of last year, sponsored by the UCY, one worthy of mention is the May "Do". This was an unusual affair because of the participation of the members of other UCY locals in it, such as Toronto (4 locals), St. Catharines, Waterford, Hamilton and others. This was a splendid opportunity for the youth of these different parishes to become acquainted with each other. It was an all-day event. Holy Mass was celebrated at twelve noon. After a hardy dinner in the parish hall, during which the different presidents introduced their clubs, all the participants took to "operation dragnet", a scavenger hunt. Later in the afternoon, the different clubs competed against each other in baseball, volleyball and other games. Then, there was outdoor dancing to the music of the famous "Night Hawks". Due to inclement weather the planned weiner roast had to be cancelled and hot dogs were served in the parish hall. This event was, in the opinion of all those who took part in it, a great success and, as a result, it was resolved, then and there, that a get-together of the various UCY groups should be held annually and sponsored alternatively by a different UCY local.

Of recent activities of Grimsby

UCY, one which required a lot of effort on the part of the participants and gave ample scope to their acting ability was two humorous plays. The hard work that was put into the show was forgotten amidst the heavy applause of the gratified audience.

On our summer schedule an event to which all the members are looking forward to with great anticipation is a trip to the Martyrs' Shrine at Midland, Ontario, where many firsthand relics of the first Jesuit Missionaries, massacred by the Indians, are to be found. After mass, at 6:30 a.m., at the church, we are to leave by a large chartered bus on our pilgrimage. We intend to submit a separate article which will cover this trip in further detail.

An invitation was received from the Slovak Youth at Welland to attend a pan-Byzantine youth convention on the 5th day of August. The highlight of their programme is their guest speaker, the Most Reverend Bishop Sheen. Unfortunately, since the annual UCY picnic was planned for the same date, our members will be unable to attend this convention in any great number.

It is a long standing custom with the UCY at Grimsby to present all their members who are "taking the big step" with an appropriate wedding gift for that fortunate, or unfortunate, as the case may be, occasion. The latest such instance occurred on the 30th of June when Margaret Palmar and Michael Kawzenuk were united in Holy Matrimony and received a most useful and fitting gift — an ironing board — (rolling pin was suggested, but voted down). Best of luck, Marge and Mike.

The young people of Grimsby have engaged in a project of constructing a permanent dancing platform of solid concrete with a metal finish, a short distance from the new parish hall which is now under construction. This will eliminate the difficulties encountered with the moving and maintenance of a portable wooden platform. Here's to many a pleasant dancing hour in the future.

Acting as a substitute moderator for the summer in lieu of Father Geo. G. Zydan, O.S.B.M., is Father Cornelius J. Pasichny, O.S.B.M., who we are pleased to have with us. He is conducting lectures and discussions as part of our weekly meet-

ings which we find most interesting and enjoyable. Thus far, we have discussed such questions as the Byzantine-Ukrainian rite, the position of Ukrainians in the Catholic Church, and the participation of Catholics in non-Catholic religious ceremonies.

We are looking forward with great anticipation to a well-filled summer agenda and we intend to keep the 'Youth' of Canada informed of our activities. May we suggest that we would be interested in becoming acquainted with the activities of other UCY locals through the pages of the official organ of the UCY of Canada.

BETTY BABIUK.

Let's Chat

Now that your U.C.Y. local has been organized for the coming year, I bet all of you are full of plans and ambitions that you intend to go through within the next few months. By the way, how are your meetings progressing? That is the key to the success of every club, you know. If meetings are interesting and keep moving along at a moderate pace, the attendance will be large and members will really feel as if they're really learning something. If your meetings are long-drawn out affairs, which are filled with uncomfortable silences everytime the president opens up any questions for discussion, then it's about time something was done before attendance is reduced to a mere trickle. In cases like this, many members miss the meeting completely and show up only for the social part. A club

which is plagued with this sort of thing, can, at best, merely survive without accomplishing very much unless it has a dynamic president or Spiritual Director.

All of you are familiar with the proposed 3-part type of meeting — business, spiritual or intellectual. social — so we won't go into that. However, the one factor which makes any meeting a success, is that of active participation by every member. The drawback here is that many members often feel shy about standing up and expressing their viewpoints before the rest of the group. This can be easily remedied by having buzz groups to discuss the problems facing the meeting. The president can announce the problems confronting the club and then ask the members to break up into small groups of six or seven for about

ten or fifteen minutes to talk over the situation. At the end of that time, each group appoints a member to report on its conclusions. In time everyone will have a chance to report and this in turn will give confidence to every individual. Before long, a club will have an active and interesting meeting without the preliminary of buzz sessions. If your club hasn't tried this method, why not propose it at the next meeting — you'll be surprised how much life it will inject into it. What some people need to express themselves in public is a little push and this is as good a way as any to do it.

There's one plea I'd like to make to all of you — probably for the last time, because I've already mentioned it several times. A magazine's success depends a great deal on how closely it keeps in touch with its subscribers. Our rating in this regard is very low, so please let's try to do something about it. Surely, you could try your hand at writing something for the YOUTH occasionally. If you can't write a little story or article, why not send in a letter suggesting items you would like to see discussed. We try to print items which we hope you will find timely, interesting, and informative, but if we don't know exactly what you would like, all we can do is guess. If each one of you took off about ten minutes of your time and wrote us a few of your ideas, we'd certainly have a great deal to go on in order to give you a magazine to which you will look forward anxiously every month. Perhaps your U.C.Y. local could allot a few minutes from one meeting to discuss the matter of the YOUTH magazine. Then the sec-

retary or press correspondent could give us a statement of your club's viewpoints.

All of you probably have big hopes for your club this year. We certainly wish you the best of luck and hope you will do even better than you expect. However, let's all of us try to make this a banner year for the YOUTH as well. It's not enough to publish a magazine regularly. The problem is to get reader co-operation to such an extent that the magazine can only expand in size as well as in interest. The YOUTH is your voice to the rest of Canada. Let it speak for you.

GUIDES

"Hope is a thing of beauty,
Faith is her sister soul.

Hope sees a dream and seeks it;
Faith can make it whole.

Hope may tremble or falter,
Seeking the way to go;

Faith points a steady finger,
The chosen path to show.

Hope may smile in sunshine,
With all the world in bloom;

Faith will carry her candle,
Into the darkest room."

The following correction appeared in a local newspaper: "We stated last week that Mr. John Doe was a 'defective' in the police force. This was a typographical error. Mr. Doe is really a detective in the police force."

It's perfectly okay for a man to have his wife help him select the new suit he is buying. But the man should make the final choice. After all, he's the one who will wear the coat and vest.

Д-Р ДМИТРО ТХІР

DR. JAMES D. TCHIR

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